1: Honigmann E-5 (1943-1945) 1949 ND12 Nahane ND12

pends upon basic tools and implements, like knives, canvas, thread, pulleys, needles, and drills, which are purchased from traders. 471

Animal husbandry. The dog and horse are the only domesticated animals. Two types of dogs are utilized, pack dogs and hunting dogs. Pack dogs average about twenty inches from the ground and are of no particular breed (Pl. 7, A and B), while hunting dogs are much smaller. A pack dog becomes useful at about three years and is at his prime in his fourth year. When a dog is six years old signs of weakness begin to appear and his load must be lightened. A family owns from two to five dogs. 231 [492]

Relatively little care is manifested in the breeding, care, and feeding of these animals. An example of poor care was manifested by Nitla who, returning from a hunt early one morning with his dog's nose full of porcupine quills, did not remove these until four o'clock that afternoon. The feeding of dogs is a haphazard procedure, although in general they are more conscientiously fed in winter, when they are required to do more work, than in summer when they are little employed. The animals are also said to eat more in cold weather. Dogs are fed once a day, in the evening. Their food generally consists of purchased dog meal mixed with table scraps and water. Meat and fish are fed to dogs only if these foods are abundant. When traveling in winter, a small piece of lard may be added to the dog meal. If meat is scarce and the supply of meal exhausted, dogs may be fed with a mixture of white or whole wheat flour and water to which a small piece of lard is sometimes added. In winter especially while traveling, food for dogs is served warm. "Just like people like hot tea," Harry Lang explained. In a year, it was estimated, three dogs consume about six hundred pounds of dog meal, although this amount can be reduced if sufficient moose and caribou are killed. Trapped animals, such as marten and lynx, are also boiled and fed to dogs by some people. Louis Maza and River Joe, however, reported that they never fed such meat to dogs. "If you do, never catch anything next time."

No systematic attempt is made to train dogs beyond intimidating the animals from attacking people or from rushing upon slain game. Formal training, by means of consistent reward and punishment, is completely lacking nor was any evidence seen of a personal affectionate relationship between dog and master. Dogs are rarely admired but often verbally pitied. Typically a dog cowers in front of his master. Some animals, however, are designated as being better trained than others and quicker to obey commands. A man used to better trained dogs finds it exasperating to use another person's poorly trained animals. A rather unsuccessful attempt is made to restrain dogs from indiscriminate barking. Such noise interferes with sleep and is also thought to frighten game out of the neighborhood. Barking dogs are therefore quieted by lusty shouting or by picking up a stick and flinging it in their direction.

In early winter, women and girls prepare brush shelters to house these animals during the cold months. In temporary winter camps, brush is placed on the snow for the dogs to sleep on. Dogs are never permitted in the house or camp. Although pups are given considerable freedom around a camp, after six or seven months they, like full grown dogs, are always kept tied a short distance from the residences. An exception to this rule occurs when meat is scarce and dog meal exhausted. In December 1945, when the ethnographer's party arrived at River Joe's place, three of that man's dogs were seen foraging through the settle- [343]

1: Honigmann E-5 (1943-1965) 1949 ND12 Nahane ND12

and carefully whittles it to a smooth round surface. About seven inches from either end he 354
tacks a piece of cardboard or tin, about three inches long and two inches wide. This makes 224
a narrow platform. On one edge of this platform a bit of bait, such as rice or bacon rind, is placed. The stick is then fitted into holes cut in the sides of a four gallon oil can, from which the top has been cut away, and about half filled with water. A mouse running out along the stick to reach the bait must step on the platform. The weight of the animal causes the platform to upset plunging the mouse into the water. When the trap failed to reduce the mice in his house, Old Man one night tried to shoot these pests with a .22 rifle. He placed a little rice for bait on top of a ridge pole. Hearing a mouse approach the food his wife focused a flashlight in the direction of the animal. The mouse froze in the glare of light and old Man tried to shoot the thief. His eyesight was too poor, however, for him to kill any mice in this way.

Nonresidential buildings. A few nonresidential structures are built or used by the Indians. Such buildings include latrines, caches, and bunkhouses. 343

Latrines are not common. They are not built while the people live in Lower Post but 343
are sometimes found around the home cabins. Little care is taken in their construction. 514
They may be constructed with a piece of canvas over a frame of poles, or they may be built of log walls covered with canvas like a tent frame. Old Man Angi a latrine and screened it with an old mosquito tent. He was about the only member of his family to use the structure.

A cache is found near every home cabin and is designed to afford protection to winter 343
food stores from mice and bears. The simplest type is a platform made of two inch wide 257
poles; it is about five feet square and rests on four posts, three or four inches in diameter and eight feet high. The goods to be cached are placed on the platform and covered with a tarp which is then tied down. More substantial caches are rectangular walled structures, about six feet wide, seven feet long, and five feet high, erected on a platform of heavy spruce poles. The platform itself rests on posts raised about ten feet from the ground. The walls of the cache are built of spruce poles, four or five inches in diameter, and fitted with a pole and dirt covered gable roof. A ladder is used to mount to the narrow platform left in front of the cache, while entrance is through a narrow opening about four feet high. The poles supporting a cache have strips of tin, ten or twelve inches wide, obtained from four gallon oil cans, nailed around them about halfway from the ground. The smooth surface of the metal prevents mice from climbing the poles.

Bunkhouses are not specially constructed but consist of cabins or tent frames which 343
were abandoned after a new dwelling was constructed. Such shelters are sometimes used in [574]
winter by visitors to a settlement and contain little more than a stove. Guests provide their own bedding and kitchen utensils. Any unoccupied dwelling may also be used as a workshop for winter carpentering and skin work.

When Mrs. Moo, a Slave Indian, first came to Old Man's settlement, she built a "tipi," such as she had been familiar with in her own country across the mountains. She utilized this structure as a workhouse and cookhouse, the open fire permitting the heating of meat. The construction was described as a circle of closely placed poles covered with snow and dirt, and with an opening at the top for a smokehole.

Settlements. The semi-permanent winter settlement consists of a family's caches, home 361

Although the largest of the Tahltan dogs resembled the wolf in its main characteristics, still there was sufficient difference between them to distinguish them. At the present day the dogs of the tribe are all more or less mongrelised, some of them have a strain of the old Indian dog in them but most of them are of breeds introduced by the Whites (since 1874) and crosses between these. A very few remain, perhaps now not more than two or three, of a very small variety of native dog generally known as the "Tahltan bear dog," because it is said they were particularly used in hunting of bear. According to one informant they had a good "nose" for bear, taking the hunter to where it was or, in the event of "jumping," followed it up "giving tongue" and worrying it by snapping at it, thus retarding its progress until the hunter caught up. Being small and very nimble, the dog always managed to evade the bear when he struck at him or rushed him. This specially small dog of the Tahltan will probably become extinct. All I have seen of them are black or dark grey, some of them are quite black in color with the exception of white patches on the breast, muzzle and sometimes on the feet and underneath the belly and flanks and a very few grey hairs in the body coat. With extreme age they take on a markedly grey phase of color all over the body. Dogs were plentiful among the Tahltan. People who had sluts gave all the pups away they did not wish to keep. Dogs had no price, even the most valuable hunting ones, and they were not bought and sold as some dogs are at the present day. Anyone who wanted a dog could always get a pup and sometimes also a large dog for nothing.

Formerly no particular care was taken of dogs. They slept just like wolves and lay inside and outside the camp at any place. No kennels or dog-houses were made for them, nor even brush spread for them to lie on. At the present day some people make shelters for dogs they value and spread brush for them to lie on. Generally dogs ran loose, but when considered necessary they were tied up, as for instance when people were afraid of their stealing or afraid of their being killed and eaten by wolves. As a rule people kept food and skins and other valuables dogs might eat or tear out of their reach in trees, and on scaffolds etc. When it was inconvenient to do this they tied up all dogs known to steal. [343]

No special halters or ropes were used for tying dogs such as were in vogue among the interior

881 A girl could unwittingly cast spells on people if not prevented. She was also unclean and therefore was capable of giving offence to game animals or of making them afraid. For these reasons, her powers had to be directed and controlled. Thus girls were isolated etc. and many restrictions and taboos were enjoined on them. Certain of these restrictions extended to beyond the period of the girl's training and isolation.

393 881 On the first appearance of catamenia a lodge was at once erected for the girl and to this she had to retire. Girls' lodges were constructed of the same materials and were of the same shapes as other lodges of the tribe. All were small in size or generally just large enough to accommodate the girl for sleeping, sitting and shelter. Lodges used by rich people's daughters were of the ordinary lean-to-types and covered with skin instead of brush etc. The lodge was first pitched about five hundred yards away from the main lodge or lodges of the people or sufficiently far away to be beyond the general noises of the camp. After three or four months the lodge was shifted closer to the people's camp and at the same time the brush or other floor covering of the lodge was renewed. After a time (perhaps another three months) the lodge was shifted again closer and the shifting occurred at intervals until at last just before the girl's period of isolation

2. For a man lack of sexual intercourse was bad. 831
He became lazy, lost his energy and spirit, and became unhealthy. Very much of it was also bad. It weakened him and made him of a cross disposition. A medium amount was best and was necessary for his health, spirits, etc.

3. A middle-aged or even elderly man made women 831
conceive more quickly and easily than very young men. 842
It seems this was because they were considered to be mature and therefore to have more stamina, and more fertility of semen.

4. Unlike the opinion held by some individuals 842
of Salish tribes, conception could only take place from [171]
one man, the seed of two men never combining or taking part together in impregnating the female. Therefore a child could have but a single father.

Customs Relating to Women As in most tribes women were 841
isolated during each recurring period of menstruation. At these times a woman had to live apart from the people [343].
in a shelter or small lodge erected nearby for the purpose. In shape and materials these lodges were like other lodges of the tribe. This custom is now going rapidly out of vogue. If the woman retires to a corner of the common lodge it is generally considered sufficient nowadays.

A woman at this time must not mingle with men

6: Honigmann E-5 (1943-1945)1954 ND12 Nahane ND12
Upper Liard

piled snow high all around the central space. The warmth of the fire caused the snow to freeze, a condition that insured better protection from wind. At other times people dug into a snowbank to fashion an overnight shelter. Snow shovels were not widely used among the Liard River Indians, so that people moved snow with the aid of snowshoes. A snowhouse contained a fire, the smoke of which escaped through a hole in the roof.

In summer threat of an enemy attack led the people to excavate pits near the camp where young children could be secreted and covered with caribou hides (possibly camouflaged with earth?). Birch-bark, semisubterranean, and grass-mat houses remained unidentified by informants. Log cabins commenced to enjoy popularity after the introduction of the steel ax following white contact. Skin-covered tipis are said to have been introduced by a Fort Liard family. It is interesting to note that while anthropological thinking might classify together the sod- and skin-covered conical lodge Indians tend to distinguish them sharply.

Appurtenances remained scarce in aboriginal dwellings. Spruce brush or grass provided floor covering, the grass first being softened by rubbing between the hands. People especially favored grass for sleeping places. Raised platforms did not find a place in houses and stuffed pillows are also denied. Sleepers lay covered by robes of woven rabbit or ground-hog skins or blankets containing a number of beaver and marten pelts sewn together. Drifted snow and other debris were brushed away from dwellings with a willow broom.

Other than the cache, non-residential structures were represented only by the sudatory, which was built over ground that had been excavated to a depth of about 12 inches. Atop the excavated space, willow poles were bent and lashed together, following which a sheathing of tanned skins went over the framework. A hole for ventilation opened in the top of the dome. Sweat houses contained no entry, the user simply lifting the lower edge of the cover when he wished to enter or leave. Hot rocks doused with water furnished steam as well as a heat so intense that the bather might be driven to lift a corner of the cover to admit cool air. Ceremonial structures found no place in the Kaska settlement and even the brush enclosed dance or ceremonial plaza appears to have been lacking.[1]

The efficiency of any dwelling in winter depended closely on fire. Heat also constituted a prerequisite for many technological operations, ranging from cooking to snowshoe making. Two versions of a common myth explaining the origin of fire (or rather of pyrites) are given below.

One fellow [Bear?] had this rock and didn't want to give it to the Indians. He wanted to keep it. Another fellow stole the stone and gave it to Fire Man who ran away. Tsagaya [a culture hero] secured the rock and made fire with it. Then he threw the rock all around, all over the country, so that everybody could have fire (X).

Crow and Wolf held a meeting. This took place before there were any people in the world. Crow had been in the habit of flying around and when any animal killed meat he would be on hand to take some

[1] Honigmann, *Ethnography and Acculturation of the Fort Nelson Slave* (1946), 89; Osgood, *Contributions to the Ethnography of the Kutchin* (1936), 52, 122, 135.

6: Honigmann E-5 (1943-1945)1954 ND12 Nahane ND12
Dease River
Tsetsaut

342 casionally reached a diameter of 30 feet and accomodated several families, smaller structures built in this style and housing only one or two families occurred more frequently. Birch-bark and grass-mat buildings were unknown. A Kechika River man appeared vaguely familiar with the snowhouse but would venture no description of its form or [362] construction. Women erected houses and were believed to construct better structures than men. Qualities governing selection of a dwelling site included "hard" (i.e., dry) ground and accessibility to water. Dry wood could be found nearly everyplace. People never excavated the ground of a house site.

592 Within a dwelling women occupied the area nearest the entry, while a husband had
58 his place toward the rear. Daughters slept near the mother, sons farther back from the entry. Infants rested in skin hammocks suspended over the mothers' sleeping places. Along the Kechika River, at least, babies used hammocks of plaited, split spruce roots [354] lined with skins. Specially constructed fireplaces or sleeping platforms did not occur. People lived on a carpet of spruce brush and at night covered themselves with robes of sewn marten and ground-hog pelts or plaited rabbit-skin. Grizzly bear robes, because of their size and warmth, provided especially desirable blankets. Some people used pillows made by packing duck or partridge feathers in a smoked skin bag.

343 The sweat house, built for the use of both sexes, was the only type of non-residential
[349] structure. Hemispherical in shape and about four feet high it contained a roof opening designed to permit the escape of excess heat and steam. No ceremonial enclosures occurred.

372 Both sexes showed equal skill in kindling fire by the strike-a-light method.[1] One
177 informant denied the use of fire drills (S) but another man constructed a bow drill which, he claimed, had been displaced from the culture because of its poorer efficiency compared to the use of flint and pyrites (WT). Boys and girls commonly sought fuel with some assistance from adults. In winter when camp moved women carried fire on glowing poles 15 or 18 inches long. Fire kept through the night if banked with earth or ashes.

342 *Tsetsaut.* Winter dwellings conformed to the usual two types: conical with a framework
[343] of poles and inverted V-shaped. Roofing utilized spruce brush, moss, and sod but never grass thatch. Occasionally a household possessed sufficient skins to cover a conical lodge. In summer the Indians did not live in houses and only rain impelled them to put up hasty lean-tos. Surprisingly the construction of sweat houses met with denial. In the

[1] A tale collected by Teit tells how Bear's monopoly of the fire stone was broken by a little bird who visited Bear's lodge to warm himself. While picking lice from the Bear the bird broke the latter's belt and flew off with the stone, passing this object to a number of waiting animals. Last to receive the prize was Fox whose flight to a high mountain exhausted Bear. "Fox broke up the fire-stone on the top of the mountain, and threw the fragments a piece to each tribe. Thus the many tribes all over the earth obtained fire; *and this is why there is fire in the rocks and woods everywhere now.*" As a result of losing fire Bear made a hole in the earth to keep himself warm in winter—the origin of the bear's den! Teit, *Kaska Tales* (1917), 443–444.

It will be recalled that the Upper Liard Indians made fire with the strike-a-light method. The Tlingit (including the Chilkat) used fire drills, including the bow type, as well as percussion methods of fire making. Drucker, *Culture Element Distributions: XXVI, Northwest Coast* (1950), 202.